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ABSTRACT

Encouraging signs in education and ingredients of a cohesive and coherent academic program are discussed. The signs include: (1) the changing nature of the life setting which gives focus to the developing person; (2) the idea of faculty as members of a resource pool rather than as specialists; (3) the growing needs for new structures; (4) the growing awareness that the duality between liberal learning and career does not hold; and (5) a new emphasis on teaching and the awareness by professors of the need to be considered as mentors and examples. Each of the signs has an experiential dimension for students and teachers. Six ingredients of cohesive and coherent programs are: an interdisciplinary value dialogue, experience necessary for refining humanistic skills, in-depth study in an academic field in the major, latitude in designing one's own personal search, the opportunity to become acquainted more intimately with the ways of thinking and living of strangers, and a broad exposure to the fine arts. The experiential dimension enriches the academic curriculum and the extended curriculum that encompasses these six ingredients. These are variations on the theme of liberal education that result in quality performance, the pursuance of studies that are critical to defining means and ends, and are immediately useful. (SW)

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Occasional Papers

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by John M. Bevan
Vice President of Academic Affairs
College of Charleston

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Among the joys of being a Dean is the opportunity to talk to students, to hear about career plans and aspirations, to engage in dialogue about "becoming" and "being." One such discussion I remember was with a young man who reviewed his plans to major in Greek and Latin. With raised eyebrows I asked, "Why Greek and Latin? Why Classical Languages?" As a grin spread across his face, he replied, "Because it has come to my attention that there is unusual opportunity in this area of scholarship. Is it not true that very few are going into it?" He had deciphered the meaning of my querulous expression. I had been concerned about his professional future and my facial twitching had betrayed me. "Sir," he said, "the real reason is because I enjoy the Classics. I'm happy in my choice and right now I'm a bit more concerned about seeing myself in the light of manhood than in the reflections of a job and the predicaments associated with manpower needs." Somehow his confidence reminded me of Dante's Ulysses at the Pillars of Hercules, exhorting his companions to go on: "You have your lives not so you may live like beasts, but rather that you may strive for fame and knowledge." I rejoiced and was glad, for at that moment the future seemed intact. This young man, a student at a liberal arts college, wasn't underestimating any aspect of work any more than I was intending to overemphasize it. I was concerned about the blindness which is sometimes bred by too obedient an adherence to tradition, which neither provides fully the needed nourishment for learning nor enables us to retain our self esteem.

About the same time my conversation took place with this young man, I had been reading essays by John Milton on the nature of education. The primary focus of my review was to decipher what the 17th century puritan

writer meant when he defined "an education" as that which helps us "to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may be nearest by possessing our souls of true virtue." He concludes his discussion of these exalted aims by stating that "our understanding cannot in this body found itself but on sensible things," and recommends the pursuance of studies that are immediately useful. His proposed curriculum includes:

> Agriculture -- "to improve the tillage of the country, to recover the bad soil, and to remedy the waste that is made of good"
>
> Fortification, architecture, engineering or navigation -- to provide "the rudiments of soldiership" of "renowned and perfect commanders in the productive service of their country"
>
> Fencing and Wrestling -- to bolster "a gallant and fearless courage", and to insure good body tone and good health
>
> Institution of Physic (Principles of Medicine) -- to prepare one as "a great physician to oneself and to one's friends", and for dealing with issues of public health
>
> Politics -- to acquaint students with law and justice so that they will not expose themselves "such poor, shaken, uncertain reeds, of such tottering conscience, as so many of our great counsellors have lately shown themselves"
>
> Natural Knowledge -- to insure such understanding by acquiring "helpful experiences of hunters, fowlers, fishermen, shepherds, gardners, apothecaries, mariners, anatomists"
>
> Ancient Languages, Mathematics, Theology, Speech and Writing.[1]

Reading his essay addressed as a letter to Samuel Hartlib, one is impressed with the depth of practicality specified in "a complete and generous education, that which fits a man to perform justly, skillfully, and magnanimously all of the offices, both private and public, of peace and war." He took great care to define means and ends, to formulate his

goals of moral regeneration, to focus his perceptions on the question of the developing person. Yet contemporary adherents to liberal arts education have misconstrued his ideas. John Milton espoused agriculture, the basics of soldiership and medicine as means to facilitate the acquisition of a liberal education, always interrelating curricular components with aspects of the institutional environment. Milton's thoughts on liberal learning prevailed until the last decade of the 19th century, but what about the meaning of liberal learning now in the latter decades of the twentieth century?

Admittedly, the changes which take place within academe evolve out of discordant traditions, out of internal conflicts of interest and external collisions with other social institutions, out of the emergence of new needs and new resources, out of an understanding of disappearing resources and funds, out of the interplay of ideas and ideals with frequently unmanageable conditions of human nature. We can hardly say that our higher education situation today evolved out of a system of thought or philosophy of learning wherein means and ends were clearly contrived, linked effectively with pedagogical structures and processes, or enlivened by a clarity of mission and commitment.

We all have vivid recollections of the 1960s when students were greatly concerned about the health and strength of the university in relation to society and to themselves. It was only 15 years ago when students saw society as entering an era of ultimate devastation, decomposing in undernourishment and overpopulation, fervently practicing violence against man and nature through undisciplined technology, becoming increasingly confused by bureaucratic red tape and cumbersome legislation, being

cradled in the embrace of sophisticated weapon systems while being helplessly embroiled in global skirmishes and revolutions. It was as if our students sensed themselves gradually, but surely, slipping into an abyss from which there was little hope of relief except in revolt or in fantasy. Now, in the 1980s, there are the added nuances of OPEC, wavering detente, double digit inflation and impending recession, advancing nuclear weaponry, the ghost of Vietnam, ravaging ecological deterioration, and hostages everywhere. There's little wonder that such forces produce confusion within the walls of academe, and that students still feel themselves sinking deep into the abyss of futility. What we need now to discover are the notes of life, the notes and themes that may be at variance with tradition but which can embrace a coherence in academic programs which can focus on developing persons, both students and teachers, who may be malleable and flawed, but who are of immeasurable worth.

There are signs which provide grounds for encouragement. First, our life setting, no matter how chaotic, gives focus to the developing person. Most Americans are characterized as urban-centric and mobi-centric; i.e., we settle within densely populated areas and move about frequently within concentrated bands of increasing size. Since this is the case, and for the sake of maintaining our sanity, we are obliged to learn how to develop intense and deep human relationships quickly, how to enter and leave a group feeling like a unique and genuine entity, how to share roles that build satisfying experiences and provide sustenance and enrichment. For the millions who move every four years to different and at times distant locales, a sense of permanency must have its roots not in the land, a hometown, or a nation, but for these people the center of stability

must shift from things and places to personal convictions, to personal commitments, to a set of personal ideas and ideals, to a personal philosophy of unity. In other words, the citizen, like our students, must become more value conscious and from within that value framework struggle to find new modes of adaptability, new ways to relate and interrelate. It would appear that the answers to the questions, 'Who am I?' 'Who are we?' 'Where are we going?' are critical to the future, if that future is to have meaning and if our institutions are to be sustained. It is not a reformulation we need in higher education, but a reemphasis and rededication to the perpetuation of the dialogue among all persons pursuing truth, self discovery, and self actualization. Is it any wonder that today's academic planners urgently express the need to incorporate within the curriculum a value dialogue and modes of preparing students for a variety of interpersonal relations?

In such a setting it is hardly necessary to suggest that learning may have to be defined more in terms of experience than data, less objective and more open to confrontation and feelings; that the learner may have to become more tolerant of uncertainty and less fearful of losing identity, not skittish about the adaptation process which holds out the expectancy for surviving change. In such a setting it is hardly necessary to be reminded that most colleges and universities are truth seeking, truth telling institutions, and that the questions posed by these institutions are critical to society. In such a setting it is hardly necessary to point out that the truth sought by higher education's enterprise is the truth of meaning, i.e., the meaning that grows out of our understanding and knowledge of human relationships, human problems and human destiny -- the truth

telling of persons. In such a setting it becomes redundant to reiterate that the liberal arts questions ('Who am I?' 'Who are we?' 'Where are we going?') are vital and never posed as mere pedantic ploys designed to improve cerebral agility. In such a setting it becomes obvious that value coherence is essential to the maintenance and enhancement of any learner's striving for self discovery, self expression, integrity and the sense of wholeness and permanency -- to be able to cope with society.

The firm sense of social and cultural value, of moral vision, must be emphasized in education's focus on the developing person, to the ends of sharing values, of exhibiting grace under pressure, of learning quickly and efficiently whatever we need to know, wherever we might be, with honor and effectiveness.

So it may very well be that the best model for preparing persons to adapt to a society whose population is destined to be urban-centric and mobi-centric is one in which the student is mobile, is venturing, i.e., arriving, doing, leaving, and arriving again on some sort of self determined basis. Maybe this mobility is the emerging meaning of a collegial community. Maybe out of this setting is born a greater concern for community and concern for individuality. Maybe this is the moment when the greater community, the community beyond the walls, becomes the greater university.

One thing is certain. Students of any age and their teachers live in the same world and are exposed to the same problems. If they are responsible to the tasks they undertake, they will know that they cannot succeed unless they work together with some clear understanding of what they are trying to achieve. Together they represent a community, much more extended than ever before and with many more constituents, the most important community for the future. The changing nature of the life

setting, then, offers some hope for the developing of a value-based experiential liberal arts curriculum.

In the area of faculty development a second favorable sign appears, best interpreted as a new concept of faculty about faculty, an attitude which might further advance academic coherence and benefit learners directly. This is the idea of faculty as members of a resource pool, a concept that stands in contrast to the traditional twentieth century attitude in which disciplinary boundaries typically provide the basis for work and training by which disciplines mature, reproduce and become more complex.[2] In the conventional structure, instruction at the graduate level is provided by specialists who assume that only advanced students can profit from study with a specialist. The process produces a profusion of courses and departments based on separate disciplines which almost always assures forms that are fairly static. Conversation between the narrow elite intellectual is limited to disciplinary discourse within the same department. The university is reduced to the sum total of its separate parts wherein professors no longer belong to a "college," a group of peers, but are professionals responsible to their professional counterparts, professional societies and professional values. Their goal is to advance among the elite of the technically knowledgeable, not to develop persons who are to perform "justly, skillfully and magnanimously all the offices, both private and public, of peace and war." This narrow disciplinary view has blunted the thrust of the few innovative people; new and expansive ideas are resisted; creative projects of an interdisciplinary sort are underfunded, and political harassment is released in the guise of academic responsibility and quality control. Professional promise and technical

competence take precedence over social and cultural values, over moral vision, over the lives of those very persons in whom one might expect to see the liberal arts epitomized.

In contrast, the resource pool concept presents a faculty member as a source and not as a specialist. Its basic assumptions are that the geneticist grows out of the biologist, grows out of the scientist, grows out of the total human being. The primary point in question isn't focused between the generalist and the specialist, but between conflicting models of human development. Translated into the liberal learning context of what it means to be a scientist-artist-scholar human being, it provides rich and diverse opportunities for the learning of specialized knowledge and skills, but not at the expense of learning the "skills of being a human being." The general change agent for this situation is a special kind of specialist, one who can see ways of relating his knowledge, skills, and experience as a whole human being to the skills, knowledge and experience of other human beings from different disciplines. He or she can relate and interrelate through expertise, can engage in the resolution of common problems or explore common issues, and out of these relationships and explorations come new and enriched perceptions and exchanges.

To accept a resource pool concept is to admit that it isn't the particular array of offerings or arrangements of disciplines which defines liberal learning as much as it is the groupings of faculty members willing to converse and plan with like minded colleagues from other fields. What develops from the interchange of intelligent and competent persons, regardless of the separateness imposed by their disciplines, is what gives any program its peculiar style. The specialist's contribution is never ignored,

nor is full access to his research and teaching within his speciality ever denied. What is expected is a contribution coherent with the conception of the university as a community enterprise directed by a philosophy of unity.

William Butler Yeats' description of the artist and his community is dolorously a propos:

> The artist gets into a world of ideas pure and simple, when he has lived for a long time in his own mind with the example of other artists as deliberate as himself. He becomes very highly individualized and at last by sheer pursuit of perfection becomes sterile -- and in his community you don't find what other writers used to call the people; you find instead a few highly cultivated, highly perfected individual lives, and great multitudes who imitate them and cheapen them. You find, too, an impulse toward creation which grows gradually weaker and weaker.[3]

This statement suggests that the academic community might best embrace the larger society. Warren B. Martin summed up this situation when he said:

> Only in recent times have educators and some citizens dared to assert that education is the special, even exclusive, responsbility of the institutions of education. While bewailing the paucity of education in the home, the church, and other social institutions, professional educators seem in this century to have been intent on "cornering the market" and thus, in perpetuating the problem they bewailed. Furthermore, their narrow definition of how and where education occurs is now being revealed for the falsehood that it is. Institutions of education, particularly higher education, have shown that they are ineffectual in preparing people for key functions -- work, play, citizenship, interpersonal relationships. Almost unlimited claims have been made for an institution with limited functions and those exaggerated claims are now coming back to haunt us.[4]

Martin goes on to say that affairs have progressed to the place where we may now have lost our raison d'etre. A coherent focus for society requires a definition of education which embraces everyone in society

in the search for good judgment and wisdom in contrast to an approach which perpetuates the production of splintered knowledge spun on the looms of technically knowledgeable scholars in places removed and isolated rather than in the market place of everyday experience.

The third grouping of signs points to the growing needs for new structures and suggests:

> that the tradition of a sharply circumscribed campus must be altered;
>
> that the tradition of a fixed age group to be educated must be altered;
>
> that the tradition of the prescribed curriculum must be altered and outcomes more clearly elaborated and measured; a common language for coherent and cohesive living and suited to diverse cultures;
>
> that the academy must include within its faculties competent persons who have gained their knowledge by avenues other than those traditionally prescribed;
>
> that the academy must divorce itself gradually from paradigms which project the instructor as the epic figure of virtue and the student as slightly less than inferior, or as the instructor and student staring at each other from opposite ends of a log;
>
> that the academy must instill within the learner the desire to pursue learning on a continuing basis, thus diminishing the perception of the graduate as a "finished product."

The fourth sign is the growing awareness that the duality between liberal learning and career learning doesn't hold. In the words of Alfred North Whitehead, "There can be no education that does not impart both techniques and intellectual vision."

It has become more and more obvious that today's students are making increasing attempts to consolidate their private values and to synthesize these values with career goals. Consequently, it's not surprising to find on campuses a surge in experiential learning; in fact, for an

academic institution to reject experiential learning efforts would be comparable to denying the purpose and scope of liberal learning at a time when students turn to it as a source for self fulfillment, coherence and integration. Davidson College's Director of Experiential Education, Ken Wood, has found that the students with whom he and John Munce worked not only were more "interested in exploring values and interests, but the key to helping them understand their skills was experiential learning situations selected on the basis of values and interests." In addition, these students described "gaining confidence in themselves, discovering the power of simple conversation, and learning to approach any situation for learning."[5] Their data suggest also that student emphasis on relevancy be recognized as a tactical diversion to conceal frustrations in coping with information overload, with the difficulty of integrating information and emotion, and with correlating action and rationale.

Educators have talked about generation gaps when they should have been talking about the gap within the student -- the widening gap between the rational and emotional components whose degree of correlation contribute to the integration or disintegration of the intellect, actions, or the very self. Seldom did the conceptual framework of the traditional academic model embrace undertakings or exercises designed to combine knowledge and experience. Yet knowledge and experience seem to fuse when students find themselves working in a community health project, when engaged in independent study in the inner city or at a field station, when enrolled in a cultural institute at home or abroad, when called upon in a live situation to make a personal judgment or to defend a personal opinion. Admittedly, neither reason nor emotion should gain full control

in a person or a society, lest the suppression of the other become responsible for eradicating the distinctive quality identified as "humanness." What is preferable are selective accommodations to a variety of experiences which blend both cognitive and emotional components.

A fifth sign is the new emphasis on teaching and the awareness by the professor of the need to consider himself a "mentor" and an "example." It is from the professor that students take their vision of the relation of ideas to life. If the lives of the learned seem to show that knowledge has no relation to wisdom and that learning does not enhance humanity, then where are we? Should not the quality of education be correlated somehow with the quality of life? The question professors need to ask may very well be, 'How can we open communcation between what we profess and ourselves as human beings?' What counts for faculty members is not only an undertaking in retooling, recharging and refining in one's own speciality, but also an undertaking in self-development (self insight and self renewal) which is assumed to be found primarily in one's own commitment to general education and to what has been called the "second curriculum," a curriculum not easily graded by conventional standards, easily organized into conventional structures, nor easily scheduled into conventional calendars because it is a curriculum of events and experiences, both private and public. To my knowledge, no one has systematically determined or catalogued the impact of happenings in this second curriculum on student or faculty development.

With a reemphasis on teaching has come also a new look at outcomes, a growing awareness of the need to explore effectiveness and goal attainment in terms of behavior. The answer to the question, 'What do we want to see happen to the student as a result of this or that course or his or her

college experience?' must be expressed in terms other than information acquired or credits earned. How does one determine whether the student has formulated a viable approach to those basic questions: 'Who am I?' 'Who are we?' 'Where are we going?' Should not colleges be expected to demonstrate how departmental majors score on scales designed to measure not only departmental goals but also institutional ones? Such evidence could direct the attention of departmental members to the development of the whole person and not only to a student's performance in an area of concentration. Such a demonstration should require of students and faculty that they re-examine their own personal perspectives beyond the area of the academic speciality. Furthermore, the search for the answer to the question, 'What more are our students getting for their money?' may prove to be essential to re-focusing and reordering the priorities in academe.

These five signs, along with others, indicate that while our times might call for a requiem, a funeral mass, I would like instead to regard it as "a requiem for the renascence."[5] This notion might be foolhearted. It might be said that I'm reading more into the signs than is there. I do know that a renascence will not occur until college and university administrations and faculty members begin to translate coherent programs of study into patterns of living.

There are at least six ingredients for a cohesive and coherent academic program, which exhorts adults of 18 and older to pursue a life long learning effort.

The first is <u>an inter-disciplinary value dialogue</u>. As a child of the Cybernetic Age, the student must recognize the need for an extensive

reevaluation of the goals and values of society; many think that it is in the university where this reevaluation takes place. Yet the challenge is both public and private, focusing the complexities on the nature of the person. Morality involves the struggle for justice, the care of the less fortunate, the liberation of the oppressed, and the compassion critical for answering the questions 'Who am I?' and 'Who are we?'

Here, the recognition of faculty as a resource pool is most appropriate. The character of uniqueness of any college is not left to specific disciplines, but to the interaction between persons of differing disciplines within the institution. The validity of the community rests on what can and does happen when academicians gather together, recognizing that what happens is attributable to the real expertise of those in a given field and not in spite of their expertise. Such a setting encourages the development of interdisciplinary seminars and other programs which spell distinctiveness. The same seminar with the same title will be different when offered by different professors of the same and different colleges. The nature and import of one combination of disciplines and persons cannot be copied by another set of different disciplines focusing on the same topic or problem. In such a setting there are as many programs as there are human beings. Thus, the idea of a pool of human resources provides an almost limitless number of programming options within a given institution. This same "resource pool" tends to be open and able to draw upon other resources such as career service internships, adjunct faculty, community expertise, visiting scholars and artists. The interactions assure not only a dynamic diversity, but also a continuous interdisciplinary discourse critical to developing personal values and skills of discrimination.

The second ingredient for a cohesive academic program is the experience necessary for refining humanistic skills. Three seniors, majors in history, English, and art, designed and conducted a year long project with a view to preserving the history of a small, isolated textile town. Using oral history, the three gathered data to write a document describing the founding and development of this town and to produce a 35 minute, 16mm documentary film. Their advisors were from the departments of political science, English and economics. The final report, the only recorded history of Cramerton, North Carolina, was bound and placed in that town's library. The film was used later in presentations at the University of Massachusetts, the United States Military Academy at West Point and at Duke University.

First hand learning about politics and government, about trade and commerce, about conditions which breed prejudice and poverty, about disease and degradation, gives accent to education as a part of the very process of loving. Such programs need to be structured academically within the curriculum and credit awarded for them and for equaivalent competencies such experiences contribute.

Certainly in-depth study in an academic field, in the major, needs to be a part of any coherent curriculum. It should not be unexpected to find the development of expansive thinking taking place as a field of study becomes more narrowly defined, or that the analytic and synthesizing skills attributed usually to general education would be further refined. Without doubt, the major lends itself to improving critical inquiry, analysis and synthesizing abilities, i.e., questioning, logic, inference, problem definition, problem solution and objective judgment.

The value of specialization goes well beyond the attainment of knowledge in a specific discipline or even an appreciation of the limits of knowledge. It fosters skills for dealing effectively with knowledge and with problems, and may well be of primary importance in providing the focal point for acquiring skills related to the conduct and strategy of scholarly inquiry.

In highlighting this point Daniel Bell, author of The Reforming of General Education, writes,

> To this extent, in the reconciliation of liberal education and specialism, training cannot deal with knowledge in the narrow sense, but with the foundations of knowledge itself, i.e., how a particular discipline establishes its concepts; how these concepts, seen as fluid inquiry, need to be revised to meet new problems; how one establishes the criteria of choice for one, rather than the other, alternative pattern of inquiry.

In effect, general education is education in the conduct and strategy of inquiry itself. Bell goes on to say:

> This means, in effect, a more liberal conception of specialization itself, one that emphasizes not the specific subject or the training for a concrete task, but the grasp of a discipline and the grounding in a method. Only in this fashion can a man relate the particular task to the general intellectual field and thus acquire sufficient agility of mind and mobility of skills to move from problem to problem in the unfolding development of knowledge itself.[7]

While a specialization is important, equally essential is latitude in designing one's own personal search. Another group of three students found in a remote area of North Carolina a cabin dated about 1790. They secured it, dismantled it brick by brick, peg by peg, log by log and transported it to a site just off the campus of the school they were attending. There they rebuilt it in the manner their sources specified. Serving as their advisor was a professor or architecture; they were majors in history,

botany, and psychology. It goes without saying that they learned from this extensive project, and in addition preserved what is regarded as the finest specimen of its period in the Carolinas.

Students have their own ideas and should have the time and opportunity to develop them. It's likely that in their own pursuits they will experience the joy which comes from discovering themselves and others. How else do they come to value individuality and independence of thought and action, to value intellectual honesty, to develop independent insights leading to constructive and positive change in societal values? How else do they develop an attitude of tough-mindedness, curiosity and readiness for change? How else do they become individualists in the tradition of a Socrates who proclaimed that man should form his opinions by his own reasoning and not receive them by social indoctrination? How else do they learn to stand behind their opinions once formed? Incidentally, experiences of this independent nature are more likely to happen in settings where students and mentors recognize each other as mutual learners, and where intellectual processes are exercised freely and trusted.

The opportunity to become acquainted more intimately with the ways of thinking and living of strangers is also an essential in the liberal arts curriculum. A few years ago it was my privilege to participate in an exciting, satisfying venture which took me to the Yucatan, to the top of Uxmal's highest pyramid from where I was able to look across the span of space that echoed the glorious days of a civilization whose ruins bear testimony to remarkable engineering skills, colorful pageantry and prosperity. The purpose of my visit to this and other Mayan sites was a week long workshop designed to evaluate the effectiveness of a comparative cultures program.

Faculty colleagues from religion, philosophy, psychology, art, music, Spanish, German, anthropology, and sociology had come together to rethink the role of comparative cultures in a liberal studies curriculum, to suggest new and alternative teaching approaches and to ask each other why it was they were doing what they were doing. It seemed very natural and fitting that these conversations were being conducted in the Yucatan, a location so near, yet so distant in custom, speech and history. To this site these professors had come to share common concerns, to share new experiences, to scrutinize approaches and goals, and to be reminded of the importance of their tasks. Their horizons were expanded, their curiosities were aroused, and new dignity was felt. They spent a week thinking in "humanistic" terms, translating these terms into "potentials" which produced an array of developmental alternatives for them and their students.

I was reminded again that the world is a community of people with differing cultural assets, value systems and degrees of economic development; and unless mankind is resigned to plagues for all time to come, everyone must begin to know each other and to search together for the peaceful and mutually undergirding approaches to our world citizenship. It should not be considered naive today to believe that if people come to understand each other then the tensions which divide them might be relieved. How sobering it is to realize that all major problems today are world problems and that the destiny of every man is linked.

Finally, a broad exposure to the fine arts is necessary. In the works of the contemporary poet, playwright, painter and musician students sense a critical and imaginative vitality, an abrasive and startling interpretation of things as they are, an honesty they can respect, an antidote to

pretense and monotonous routine and an outlet for pent up imagination -- an invitation to coherence. Somehow the fine arts focus on human problems, not subject matter.

These and other ingredients, such as language skills, can be put together in a variety of formats. But how many programs confront students with conflicts of society and arouse within them the feelings of anxiety which intensify their search for meaningful and applicable values, aid them in an understanding of themselves in relation to culture and creation, provoke them to employ intellect and faith as probing forces, inspire in them a strong sense of obligation for involvement in local and global affairs, help them become compatriots known for their keen minds in their hearts, fit them "to perform justly, skillfully, and magnanimously all the offices, both private and public, of peace and war?"

There appears to be one significant trend, namely, a growing awareness on the part of those of us in education that more needs to be done to help students learn how to solve significant human problems and to integrate knowledge from several disciplines in doing so. It is important that students have an opportunity to apply their learning in the midst of their formal education as part of their personal development. Each of the hopeful signs in education mentioned above has an experiential dimension, both for the student and for the teacher. Similarly, the ingredients of a cohesive and coherent academic program are enriched with an experiential dimension, whether as part of the academic curriculum or in the extended curriculum of value dialogue, humanistic skill building, study of a discipline, latitude in designing a personal search, becoming acquainted with the ways of thinking and living of strangers, or the invitation to coherence expressed

in the fine arts. These are variations on the theme of a liberal education that results in quality performance, the pursuance of studies that are critical to defining means and ends, and are immediately useful. As John Milton so aptly stated, "Our understanding cannot in this body found itself but on sensible things."

[1]Milton, John. Complete Works of John Milton. Yale University Press, 1953.

[2]Bevan, John, "Faculty Resource Pool: Mark of an Innovative Institution." North Carolina Libraries, Vol. 35, 1978.

[3]Yeats manuscript first published by Richard Ellman. See his James Joyce, New York: Oxford University Press, 1959.

[4]Martin, Warren B., "Liberal Education Without Apology." Prepared as an address for the annual meeting of the Association of General and Liberal Education, Drake University, 1978.

[5]Munce, John, "Taking Charge of Experience Through Life/Work Planning" in New Directions for Experimental Learning, edited by Frank van Aalst, San Francisco: Jossey-Bass, Inc., 1979.

[6]"A Requiem for the Renascence" is the title of a book by Walter Sullivan in which he discusses the current state of fiction in the South.

[7]Bell, Daniel. The Reforming of General Education, Columbia University Press. New York and London, 1966.